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THE CANADIAN JEWISH NEWS

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Soviets sending sophisticated weapons to Egypt

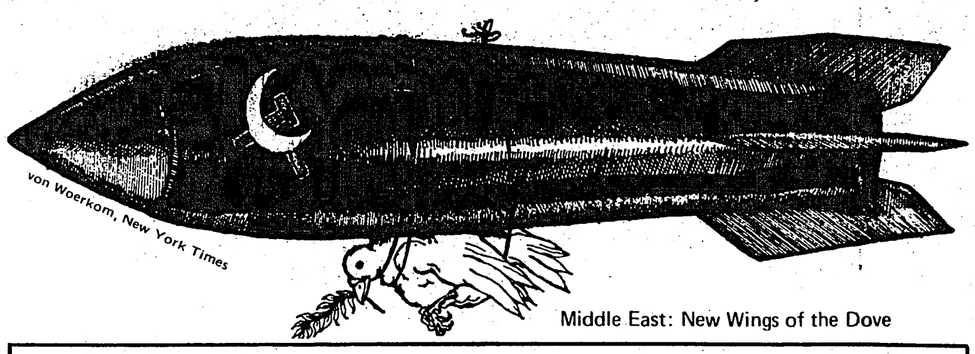
MOSCOW PLANNING MIDEAST VIETNAM

IRAQ CAUSES TROUBLE

JCNS exclusive from Jerusalem

Iraq has been working to build "an Arab progressive front" to forestall a peaceful settlement in the Middle East, the New York Times reports. The anti-peace line is also being urged by Iraqi-backed newspapers in Beirut.

Baghdad denounced the late President Nasser when he responded to the American "peace initiative" last summer but ceased its campaign when Nasser died. The denunciations of Egypt's policy, now directed at President Sadat, have started again.



von Woerkom, New York Times

Middle East: New Wings of the Dove

MOSCOW TURNS ON THE HEAT

JCNS exclusive from London

Jews from outside Moscow were prevented from entering the capital during the Soviet Communist Party Congress.

Police checked the identity cards of travellers into Moscow and have turned Jews off trains, with the exception of those with exit permits who were bound for Moscow airport.

This was reported by Jews from three Baltic cities, Riga, Vilnius (Vilna) and Kaunas (Kovno), who returned home after unsuccessful attempts to get into Moscow.

The ban on entering the Soviet capital is thought to be part of an attempt to prevent Jews from staging protests at the Kremlin while the eyes of the world are on Moscow.

However, 70 Moscow Jews protested against the detention of the 39 Jews who had petitioned the USSR Procurator-General's office on behalf of their coreligionists being held pending trial.

They sent letters of protest to the secretary-general of the Soviet Communist Party, Mr. Leonid Brezhnev; the Premier, Mr. Alexei Kosygin, and President Nikolai Podgorny.

Unconfirmed reports by recent arrivals in Israel from Riga say that the trial of four Riga Jews, is due to start on Thursday.

There is additional evidence that the Soviet authorities are trying to create an atmosphere of intimidation to deter Soviet Jews from applying for emigration to Israel.

In Kishinev the security police have arrested Aleksandr Zhenin, a 24-year-old engineer, who applied for an exit permit. They searched his flat several months ago and found Hebrew-language text-books and records of Hebrew songs.

COMPOSER HOME AT LAST.—Israel Rashel, who wrote and composed "Kach-ol-Lavan" (Blue-White), the song which has become the anthem of Soviet Jews who want to leave for Israel, arrived in the Holy Land last week.

In Chernovtsy, the security police have arrested Dr. Chaim Renert, a radiologist, who applied for an exit permit as long ago as 1964.

After being arrested on a charge of bribing an official in order to obtain an exit permit, Dr. Renert was sentenced to five years' imprisonment and sent to an unknown labor camp.

According to recent reports, the atmosphere is particularly tense in Minsk. On March 19 a Jewish physician, Dr. A. Michelson, was shot with a hunting rifle by a man whose identity is well known to Jews in Minsk. He died of his wounds on March 22.

The local police have taken no action and have replied to Jewish complaints that the man is insane and the usual criminal procedure does not apply in his case.

This event coincided with an action which was a heavy blow to the Minsk community. After the grant of a permit to bake matzot, baking had begun in a Jewish house, but the building was set on fire by persons unknown.

The bakery installations and quantities of matzot were destroyed.

Commentary

by M.J. NURENBERGER

The enigma

AMERICAN POLICY

New York.—Here the most debated problem concerning the Middle East is:

What is the American policy? Is it the statement by Secretary Rogers; the utterances by senators who are mostly pro-Israel; is it the voice of Senator Fulbright, an opponent of the Jewish State who now has become the most enthusiastic supporter of Rogers? Is it Kissinger? Of course, the most authoritative voice not yet distinctly heard is that of President Nixon. Thus, here at the United Nations, most diplomats exercise in the *speculation*:

Everything heard until now should be considered as "feelers" intentionally leaked to the press. The most important voice in the choir, that of the conductor himself, the President, still is missing, as is that of his most important advisor, Henry Kissinger.

*****

What are the fundamentals of the issue under discussion? One question dominates everything else:

Has the United States decided to *validate* the Russian presence in the Middle East by accepting a combined US-USSR peacekeeping force? If so, diplomats say, the problem becomes more complicated. In such a case the United States would have to obtain Israel's consent. The diplomatic colony here is unanimous in the opinion that Israel will *not* agree to legalize Soviet troops in a peacekeeping force should she subscribe to an agreement involving withdrawal from territories won in the Six-Day War.

*****

The fact that Kissinger has not spoken, while his staff on the National Security Council reportedly already has reviewed all possible courses of action, is being stressed by diplomats. Yet those in the know contend that the President still must make the decision whether to accept the Rogers' State Department views or to keep other options open. Only on the day when Nixon calls upon Henry Kissinger to state his recommendations will the President's views become known. Unless some important incident demands the President's immediate intervention, the conviction shared by all experts at the United Nations is that the United States has not yet made a decision.

*****

Last week Senator J.W. Fulbright, in a much publicized speech, simultaneously renewed his attack against Israel and supported Rogers on a Middle East deal with Russia. His statement strengthens considerably the belief that the American attitude has not been finalized. Fulbright, whose speech bordered on the antisemitic when he made an effort to assail Israel for *preventing* an understanding between Moscow and Washington, indirectly confirmed that the White House has not made the final decision as yet. Fulbright, the leading "lobbyist" of pro-Russian and pro-Arab policy, clearly tried to influence public opinion against Israel by calling for support for Rogers. Because this senator has been the most vociferous opponent of Nixon and Johnson, some say he may have hurt the chances of the State Department's influencing the President's ultimate decision.

*****

Despite the tension, despite the political blackmail being directed at Israel, I believe Russia will not dare attack the Jewish State. Any war between the Great Powers is unthinkable in our generation. A few days ago, when Moshe Dayan spoke of defeating Egypt, as he did when he last warned Sadat not to provoke Israel, he indicated that this is because neither Russia nor the United States can confront each other in the Middle East or elsewhere. A nuclear war is out, yet the possibility of "little wars" still is open. Unfortunately.

Brezhnev is boss in Cairo

by the CJN diplomatic editor

Following the conclusion of the Twenty-fourth Party Congress in Moscow and the subsequent emergence of Leonid Brezhnev as the undisputed leader of the Soviet Union, the government in Moscow has entered a phase that some highly placed diplomats have called the Middle East "Vietnam".

SOLID ENTRENCHMENT

The despatch last week of the most sophisticated Soviet arms to Egypt confirms the impression in Washington that the Soviet government will continue to consolidate its position in Egypt and finish the job of turning the United Arab Republic into the Czechoslovakia of the Middle East.

Latest figures revealed by American officials in Washington indicate that the Soviet Union has airlifted into the United Arab Republic the most advanced jet fighter planes for which American Phantoms are no match.

Soviet MIG-23 fighter
Nato codename: Foxbat

SOVIET'S BEST PLANES AND MISSILES

The advanced fighter planes, thought to be either the socalled "Foxbat" or the "Flogger," are the best in the Soviet Air Force and the Russians would not be expected to trust them to any but their own pilots.

Because the Egyptians already are believed to be short of experienced pilots, there is some suspicion that the Russians may intend to use some of the planes for themselves should hostilities resume.

Besides the new planes, the Russians have also sent in air defense missiles and antiaircraft guns, possibly including a highly mobile new surface-to-air missile system, informed sources say.

SEEK ISRAELI CONCESSIONS

By expanding their military and hence political, presence—and thus increasing the chances of their involvement in any new fighting—the Russians might expect the United States to increase pressure on Israel to make more concessions in the current talks.

Thus it appears that the Soviet Union is continuing in the Middle East a policy where it would be in a position similar to that of the United States in Vietnam. The United States might believe it to be in its own best interests to pay only lip service to its friendship with Israel and supply it with some arms while the Soviet Union continuously pressures Israel into surrender.

POSITION HAS DETERIORATED

The statement by Moshe Dayan on Sunday in Tel Aviv wherein he said that because of the most recent deliveries of Soviet arms and the arrival of new Soviet military personnel in Cairo, "that there is a definite deterioration in our security situation" has caused alarm among all the friends of Israel.

Recent information from the United Nations, from Washington and from Jerusalem collaborates the impression that Israel will have to give up territories won during the Six-Day War unless it is ready to face the open opposition of the United States.

SUPPORT WEAKENED

Last week Charles Yost, former United States Ambassador to the United Nations candidly, in an article in Life Magazine, presented the American policy in which he told the Israelis that they would have to give up the advantages of geography for the advantages of peace. He warned that this is the first time in the twenty-three year old history of the Jewish State that the Arabs are ready for peace, once the Israelis withdraw from what he called occupied territories.

The speech of the former U.N. Ambassador is being interpreted by Western diplomats as one of several signs that public support for Israel may be weakening in the United States.

Mr. Yost termed it "wholly unrealistic" for Israel to make "extensive territorial demands," including Sharm el Sheik on the Strait of Tiran, and to insist that she must have her own forces along the west bank of the Jordan.

To do so, Mr. Yost wrote, "is simply to refuse to make a peace settlement" and "to mislead" the Israeli people as to what is and what is not possible." He added that the United Arab Republic and Jordan would never agree to such territorial changes.

Clearly indicating that he thought Israel was responsible for the deadlock in the search for peace, Mr. Yost wrote that an early settlement of the Arab-Israeli conflict was "a vital interest of the United States" and the Soviet Union as well as of Israel, Egypt and Jordan.

BUSH CONFIRMS YOST'S STATEMENT

When this article was quoted at the United Nations Security Council by Soviet delegate Jacob Malik, the new United States U.N. Ambassador, Senator George Bush, confirmed that Mr. Yost's article was indeed an accurate reflection of American policy and that the United States Government continues to demand only "insubstantial changes" in Israel's favor on the Middle East map.

POSSIBLE CONFLICT OF INTERESTS

There are two reasons why Mr. Yost's bluntly phrased article struck a responsive chord among Western European diplomats and United Nations officials dealing with the Middle East.

First, virtually all of these specialists are convinced that only American pressure could persuade Israel to drop her territorial demands and thus make a peace settlement possible.

Secondly, most of these diplomats believe, in the words of one of them, that "it becomes more evident every day that basic United States interests and basic Israeli interests as defined by the Government of Premier Golda Meir are no longer identical."

In New York some sources told The Canadian Jewish News they feel that unless the friends of Israel in North America finally mobilize in the defense of the Jewish State within the next few weeks the situation definitely will deteriorate to the point where the Government of Golda Meir may be replaced by a new cabinet that would accept an almost complete withdrawal to the pre-1967 borders and an absolute military weakening of the State of Israel.

Riad's 'Nazi' slur in Paris is resented

JCNS exclusive from Paris

Riad held a conference after visiting President Georges Pompidou at the end of a week's visit to Paris. After a long tirade, Riad declared that Israel had "no reason to refuse our peace offer, which is sincere, unless she wants to imitate the Nazis, who made it their policy to annex foreign territories."

This statement was noted by more than two dozen journalists present, including your correspondent, but, curiously, the French news agency which services most French papers refrained from reporting this statement, so most of the French press did not carry it.

Foreign news agencies did report it, however, and so did the influential daily, Le Monde.

Israeli Embassy sources here, after thoroughly checking the authenticity of the reports of the press conference, decided that an Israeli diplomat would take the earliest opportunity to call the attention of the French Foreign Ministry to the fact that Riad made his statement almost on President Pompidou's doorstep.

MICROPHONES ON RIAD.—The World's news media hang on to the words of Egypt's Foreign Minister, Mahmoud Riad, whose latest "diplomatic offensive" has taken him to Rome, Athens, Tehran and Moscow.

Says Jordan Premier

"We can liquidate guerrillas in few hours"

Paris, (JCNS). - "We could liquidate the Palestinian guerrillas in a few hours and they know it," Wasfi Tal, the Jordanian Prime Minister, told a special correspondent of Le Monde in an interview in Amman.

"Since I formed my Cabinet (in October, 1970), I have tried everything to influence them to compromise and convince them of our good faith", the Prime Minister said.

"I will always be on the side of authentic resistance", he continued, "but I cannot tolerate resistance that challenges the law, denigrates the State, or violates individual liberties."

Speaking of moves for a political solution of the Arab-Israeli conflict, Wasfi Tal declared that the "resistance should enter discussions to adopt a new policy. It is not possible to retain negative positions indefinitely under the pretext of defending alleged principles.

POLITICAL SOLUTION

"The resistance which claims it wants to confront Israel must have the courage to face political solutions which are to be proposed. It is always possible to say 'no'."

Answering a question about the future of the Palestinians living inside Jordan, Wasfi Tal replied that King Hussein had already said that once the occupied territories had been liberated the Palestinians would have freedom to choose the most convenient status for themselves. But he added that he was sure that the Palestinians would choose to stay with Hussein.

The Prime Minister admitted that he had asked the guerrillas to withdraw their heavy weapons from Amman. "The capital must stop being a fortified camp for guerrillas. Their place is elsewhere."

The Prime Minister also said that he did not "tolerate" such acts as the shooting of rockets across the border against Israeli territory by the guerrillas. "But I challenge anybody to prove that we prevented even once the operation of the Fedayeen inside occupied territories", he added.

JERUSALEM QUIET.—Christian pilgrims in the Holy City Easter Sunday. Although thousands thronged to the Israeli capital, no outbreaks of trouble were reported.

Pope asked to think again

exclusive JCNS report from New York

A group of American Jews on their way back to the United States from Israel told Pope Paul last week that they hoped the Vatican would clarify its position on Jerusalem.

Mr. Bernard Abrams, the leader of an American Jewish Committee delegation, made the request in view of the Vatican's mounting press campaign against Israel's Jerusalem policy.

Mr. Abrams told the Pope that the group hoped the Vatican would make a distinction between the safeguarding of the Holy Places and the status of the city as a whole.

Members of the delegation, who were received by the Pope in private audience said that he was praying and working for a just solution to the problem of Jerusalem and the Holy Places.

Earlier the Pope said in a prepared address: "A special link exists between Catholics and Jews. God Himself has bound us together through his revelation."

Passover Holiday

Due to the Passover holiday, this week The Canadian Jewish News appears in a reduced format. All regular features will resume in next week's issue.

TORONTO SYNAGOGUES AND ORGANIZATIONS

NEW OFFICERS OF UNITED SYNAGOGUE DAY SCHOOL

The United Synagogue Day School, sponsored by all the Conservative Synagogues in Toronto elected a new Board of Directors and officers at the last meeting of its membership. The following were elected: Mr. Mark Perlmutter, Chairman; Dr. Lou Myers, Vice-Chairman; Mr. Eric Bowman, Secretary; Mr. David Merkur, Treasurer; Rabbi Herbert Feder; Irving Frisch; Dr. Murray Herst; Mr. Hack Pollock; Rabbi Stuart E. Rosenberg; Mr. Manny Rotman; Mr. Ralph Schiff; Dr. Allen A. Small; Mrs. Henry Shanoff, the representative of the Parent Association; Mr. Bert Godfrey and Mr. J. Barney Goldhar Past Presidents.

The United Synagogue Day School offers an intensive Jewish education to all eligible youngsters and comprises classes from kindergarten to Junior High School, Grade IX. The main center of the school meets at the Beth Tzedec but it has also established a branch in the Bayview area, at the Beth Tikvah Synagogue.

MODEL SEDER HELD

The Hebrew Men of England Sunday and Hebrew School held their Annual Model Seder at the Congregation on Sunday morning, April 4th.

This was conducted by Cantor David Bercovici with the participation of all school children. The Nursery School also held its Annual Model Seder on Tuesday afternoon and Wednesday morning, April 6th and 7th. Over two hundred parents, grandparents and friends attended.

RABBI WEINBERG AT MELAVE MALKA

Rabbi J. S. Weinberg was the speaker at the Melave Malka sponsored by the Fathers' Association of the Ner Israel Yeshiva College on Motzoei Shabbos Hagodol.

This Melave Malka was the culmination of a very interesting and spiritually fulfilling Shabbos program for the students and guests of the Yeshiva.

ASSOCIATED HEBREW SCHOOLS NOMINATIONS CHAIRMAN.—Harold L. Dessen, C.A., an active leader in Jewish education, is chairman of the Nominations Committee of the Associated Hebrew Schools. The Committee is preparing the ground for biennial elections by the membership for the Board of Directors, which serves for a two-year term. The Board of Directors in turn will elect the Officers of the Schools. The Officers and Board will be installed at the Annual Dinner on Tuesday, June 15th, 1971.

Associated was established in 1907 as the Simcoe Street Talmud Torah and is currently expanding the system with a spacious and modern facility in a new school building at 252 Finch Avenue West. The new school will open its doors in September, 1971.

ISRAEL PAVILION IN TORONTO

An idea which originated with a small group of B'nai Brith members will come into being on April 28th, when the first annual Israel Pavilion in Toronto will be opened at the Civic Center, Edwards Gardens, Don Mills. Conceived as a means of bringing to the Toronto public an insight into the achievements of the Jewish State, this one-week exhibition will portray many items of general interest.

Films depicting life in modern day Israel will be shown continuously. There will be displays of Israeli fashions, technology and science, as well as a unique stamp and coin collection which has been assembled over many years. A carved stone bowl dating from the 17th century and originally used by the Kai Feng Jews of China has been loaned to the Pavilion by the Royal Ontario Museum and is probably the most remarkable artifact of its type in the Western World. A highlight of the exhibition will be the opportunity for Canadians to view the striking photographs takne in Israel by Richard Gordon during his term as a member of the Canadian Embassy Staff. This will supplement the photographic contest which will be open to members of the public.

The Israel Pavilion will be opened by Dr. Aba Gefen, Consulate General of Israel, and will be open to the public daily, except Saturday, from April 28 to May 2.

TO SERVE AS CHAIRMAN OF BOARD OF GOVERNORS.—Mr. Albert J. Latner, General Chairman of the Toronto Committee, State of Israel Bonds, has announced the appointment of Mr. Walter Bick, as Chairman of the campaign Board of Governors, the community's official representative body that governs the policies of the State of Israel Bond campaign in Toronto.

Mr. Bick has stood in the forefront of the State of Israel Bond campaign for many years.

HEBREW UNIVERSITY ENDOWMENT FUND

Toronto students enrolled at the Hebrew University of Jerusalem will receive financial assistance through an Endowment Fund established by Mr. Anshel Wise and his family, Dr. and Mrs. Sydney Wise, Dr. and Mrs. David K. Wise, and Mr. and Mrs. Daniel S. Sharpe, in memory of the late Mrs. Wise, Sr.

The Tinka (Esther) Wise Memorial Endowment for Perpetual Student Aid will provide an Annual Undergraduate Scholarship to a needy and deserving Torontonian at the Hebrew University.

STUDYING IN SINAI

Jerusalem, (JCNS). - Israel is combatting possible boredom among her troops in Sinai with an increased program of lectures and study sessions on a wide range of topics. Sociological studies are being made of the morale of highly trained soldiers living in the desert under ceasefire conditions.

ISRAELI EMISSARY TO SPEAK.—Jacob Barmore, Minister Plenipotentiary in the Permanent Mission of Israel to the United Nations, has accepted the invitation of the Board of Governors of the Toronto Committee for State of Israel Bonds to address the assembly at its first annual enlarged meeting to be held at the Zionist Building, 788 Marlee on Wednesday evening, April 21st.

The object of the Enlarged Board of Governors Meeting is to review and analyse the results of the 1970 campaign and to plan and organize, at an optimum level, the mobilization of the entire Jewish community, in order to achieve double the amount that was raised in 1970.

COMING EVENTS IN TORONTO

TORAH ASSEMBLY

Zeirei Agudath Israel of Toronto, youth division of the world Agudath Israel Movement, will hold its annual Torah assembly on Wednesday, April 14th at 8:00 p.m. at the Agudath Israel center 129 Mcgillivray Ave.

The evening will consist of talmudic discourses from yeshiva students. Also, a prominent rabbi will discuss a pressing religious problem.

The assembly is held twice a year to strengthen the importance of Torah study throughout the community and to involve Jewish youth in helping solve some of the problems of world Jewry.

BROTHERHOOD BREAKFAST

The Hebrew Men of England Brotherhood is holding a Breakfast on Sunday morning, April 18th, at 10:00 a.m. They will be hosting the Brotherhood of Beth Am Congregation along with their USY Group.

The Tephillan Culb of Hebrew Men of England Congregation will also be guests at this breakfast. Guest speaker will be Mr. Hugh Walker, General Manager of O'Keefe Center.

MUSICAL EVENING AT BETH SHOLOM

The Beth Sholom Synagogue will sponsor a gala musical night, Sunday, April 18th, 1971 at 8:00 p.m. at the synagogue, 1445 Eglinton Avenue West.

The concert will be under the direction of Dr. Herman Geiger-Torel, Director General of the Canadian Opera Company, and will feature the following Canadian musicians: Ann Mathiessen (soprano), Rene Rosen (mezzo soprano), David Bergeson (tenor), Gary Relyea (baritone), and Mr. W. James Craig, accompanist.

There will be no admission charge or solicitation.

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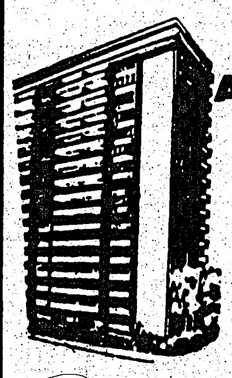
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HEBREW CALENDAR
20th of Nisan 5731
4th day of Hol Hamoed Pesach
Sidra: Mezorah
Candlelighting: Toronto, 6:45; Montreal, 6:25

"Let the Jews go!"
Throughout time: No change in the situation

ASK THE RABBI
a JCNS featurette

Q. What are the earliest and latest times one can recite the shachrit, mincha and maariv prayers (a) on weekdays (b) on Shabbat and festivals?

A. The times of the daily prayers are recorded in the Mishna (Berachot 4,1) and there has been much subsequent discussion on the subject. (Many of the Chasidim, for example, although otherwise strictly observant Jews, disregarded the rules concerning the times of prayer because of their stress on prolonged preparation before the prayers begin).

As recorded in the Shulchan Aruch the following are the times of the prayers: shachrit can be recited from the time the first streaks of dawn appear (though ideally, it should not be recited before sunrise) until a third of the day. (If it has not been recited by then it can still be recited until half the day, but this is considered very inadequate).

Mincha can be recited from half past twelve until nightfall but ideally should be recited from two-and-a-half hours to an hour-and-a-quarter before nightfall in a twelve-hour day (i.e., the day is divided into twelve equal portions each of which is treated as an "hour").

Maariv can be recited from an hour-and-a-quarter (of a twelve-hour day as above) before nightfall until sunrise. There is a solitary view that Maariv can be recited even earlier but this is not generally accepted.

There is no difference in these times between weekdays and Shabba', and festivals, though on the latter, if Maariv is recited before nightfall, when the Sabbath and the festivals are coming to an end, work is forbidden, of course, until nightfall.

Q. What is the origin and significance of the custom known as Shalom Zachor, the first Friday night celebration of the birth of a male child before the eighth day and the eating on that occasion of bobelach, round beans?

A. The Talmud (Baba Kama 80a) refers to a feast of shavna haben (the week of the son). The fifteenth-century German authority, R. Israel Isserlein, identifies this with the custom in his day of celebrating the Shalom Zachor (Terumat Ha-Deshen, 269).

Why is it called (Shalom Zachor? Two reasons are given. One is that zachor means "Remember (the Sabbath day)", i.e. a party is held on the Sabbath before the brit so that the mitzva of the Sabbath be added to that of the brit and all will be well (Shalom). The second reason states that the word should be read as zachar, "a male", in which case there is no direct connection with the Sabbath but the party is held on Friday night simply because this is a convenient time since people are then at home.

The sources do not refer to the eating of bobelach but to lentils. The somewhat curious reason given for the custom is that lentils are eaten in a house of mourning. It is said that the soul of the infant mourns in that it has been compelled to come from the world of truth into this world of error.

KEEP SMILING

A young yeshiva bochur was appearing before an army induction psychiatrist. The youth was asked how he felt about entering the army. "Please kind sir -- no matter what happens -- don't turn me down. Let me get into a uniform immediately. I can't wait to get into the army. I've seen those John Wayne movies. Let me at the enemy! I don't need a uniform -- I'll get them with my bare hands. If they shoot at me -- wounded or not, I'll go forward and get them. I'll chew the barbed wire with my bare teeth if necessary, let me at them."

The psychiatrist looked up at the youth and sighed, "Kid, you're crazy!"

The youth looked at the psychiatrist, pointed to the application form on his desk and whispered softly, "Quick -- write that down."

* * *

"Doctor," exclaimed the woman caller at 3:30 in the morning over the phone. "Could you please come over, my boarder is complaining again."

The doctor replied, "Mrs. Cohen, there's nothing wrong with your boarder -- he's a hypocondriac -- he only thinks he's ill. Call me in the morning."

The following morning the phone rang in the doctor's office. It was Mrs. Cohen. "Hello doctor?"

"Yes," the doctor replied. "Remember I called you last night and told you my boarder was ill, and you said he only thinks he's ill?"

"Yes, yes," exclaimed the doctor impatiently.

"So now he's worse," the caller explained, "Now he thinks he's dead!"

* * *

It was at a Bar Mitzvah and two women were talking near the smorgasbord table. The first exclaimed, "You know I have just been discharged from my psychiatrist. I've been going to him for years and now I'm cured."

"How wonderful!" exclaimed the first woman. "What was your trouble?"

"For years I thought I was a cocker spaniel," she explained with confidence.

"And now you're cured?" the second questioned.

"Of course, my dear," the first woman replied. "Here, feel my nose!"

SOME DIFFERENCE!

Irving was deeply engrossed in a book on astronomy one evening when he came upon a startling passage. "Grandpa," he exclaimed, looking up, "it says here the world will end in a billion years."

"What did you say?" cried Grandpa, his face ashen.

"The world will come to an end in a billion years."

"Oh," replied Grandpa breathing a sigh of relief. "I thought for a moment you said a million!"

OLD SCORES
by Jacob Gewirtz
JCNS report from Rome

Osservatore Romano's slashing attack on the Israeli administration of Jerusalem may have shocked some by its intemperance and unsubstantiated accusations, but as far as Vatican policy is concerned, the article deviated little from the official line that has prevailed these past 23 years.

The fact is that there are no formal diplomatic relations between Israel and the Holy See and the papal representative in the area is designated as the "Apostolic Delegate of Jerusalem and Palestine." Not even the much-publicized Vatican Declaration on the Jews, promulgated in 1965, refers to the "Land of Israel". The words were deleted under pressure from the Arab block and Church officials in the Arab States.

Since the Six-Day War there had been hope that the Vatican's policy vis-a-vis Israel might be undergoing a degree of change. In 1969, the Pope granted an official audience to Israel's Foreign Minister, Mr. Abba Eban, which constituted a kind of de facto recognition.

Rumor had it that the Vatican was prepared to accept some form of extra-territorial status for the Holy Places instead of internationalization of the entire city of Jerusalem, which it had avocated (but without much conviction during Jordanian rule) ever since the UN partition resolution of 1947.

The Vatican newspaper's concern over what it termed "the logic of faits accomplis" to achieve Israel's de facto sovereignty over Jerusalem would seem to indicate that there are still men of great influence in Rome who hold fast to the belief that the destruction of Jerusalem was divine retribution on the Jews for their rejection of Jesus.

SERMON FOR THE WEEK
SEVENTH DAY OF PASSOVER

The Song of Moses Az yashir (Exodus 15:1-18) is the Torah portion for the Seventh Day of Passover. The mystics tell us that the Seventh Day of Passover complained to the angels: "Every day of Passover has a partner except me. The partner of the First day is Tishah B'Av. The partner of the Second Day is Shavuot. The partner of the Third Day is Rosh Hashanah. The partner of the Fourth is Dirat HaTorah (Simhat Torah). The partner of the Fifth is Tzom (Yom Kippur). The partner of the Sixth Day is Purim. Why is it that I, the Seventh Day, have no partner?"

The angels replied: "Ah, yes, in the future, you too shall have a partner and it will be Yom Haatzma-ut."

And so it came to pass. In 1948, when the State of Israel was established, a new holiday came into being on the Fifth Day of the month of Iyar which, according to the Hebrew calendar, occurs on the same day of the week as the Seventh Day of Passover. The Seventh Day of Passover at last has a partner, Yom Haatzma-ut, the State of Israel's Independence Day!

It is also noteworthy that the holidays which are the partners of the Days of Passover, beginning with Tishah B'Av, commence with Hebrew letters in the reverse order of the alphabet, and that the last one, Atzma-ut, begins with the letter ayin which, in reverse order, follows the letter peh in Purim, the holiday which is the partner of the Sixth Day of Passover. What a remarkable coincidence!

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

No inferiority complex

OUR SCHOOLS

The movement in Ontario to influence the provincial government to cease discrimination against minority schools outside Roman Catholic separate institutions of learning is growing.

The Jewish community in Toronto, which carries the onus of paying for the secular program in Day Schools,—an educational system involving thousands of children and potentially thousands more were these institutions tuition free—finally has liberated itself from the tutelage of assimilationists.

Those who have been threatening that the community will lose ground in the area of integration because of "parochial schools" have proven to be outnumbered. The movement now encompasses various Jewish groups—not only those in the traditional sector from which Day Schools were launched.

This is a good omen for the future of our community, not only from the viewpoint of strengthening our educational system. A new atmosphere of Jewish self-assertion has arisen—an independence characteristic of the new generation now taking over the leadership of the community—a generation without an inferiority complex.

Is Israel blocking the way to peace?

by Adam Akerman

There is an emerging sense of gloom over the stalled efforts for an Arab-Israeli settlement, despite the quiet along the Suez Canal and the Jordan River. Israel is determined not to withdraw to the pre-June 4, 1967 armistice lines and the Arabs are unwilling to give up their claims to any part of their lost territory.

The Egyptians and the Russians continue to emphasize that they favor "a settlement of the conflict by political means", but feeling is increasing both in Cairo and Moscow that only a military action can compel Israel to withdraw from all territories won in the Six-Day War. The present state of "no shooting" can be broken anytime the Egyptians (or Russians) choose, since Israel, by refusing to return to the pre-war armistice lines, has come to appear, "openly as an aggressor".

President Sadat, by his unprecedented willingness to indicate the possibility of "peace with Israel", has succeeded in gaining the initiative on the diplomatic front and in creating serious differences between Jerusalem and Washington. Even Israel's allies of yesterday criticize and castigate her "rigid position", while at the same time praising Sadat's restraint and his theoretical willingness to make peace. The Russians have every reason to feel content, watching the growing isolation of Israel on the international scene. A recent Soviet statement indicated that the USSR will continue to give the Arab peoples all necessary assistance -- political and material -- in the struggle against the "aggressor" which "challenges the United Nations as well as the peoples of the whole world".

Adam Akerman is presently writing his doctoral thesis at the University of Toronto in the Department of Political Economics. He is a graduate of the Hebrew University of Jerusalem.

A freelance journalist, Mr. Akerman is also the Canadian correspondent for Haaretz, a leading Israeli newspaper. He specializes in the politics of the Middle East.

The Soviet Union has expressed its willingness to participate in an international guarantee for an Arab-Israeli peace settlement. For the Russians this could be a way of obtaining official international approval for the presence of her armed forces in that part of the world. For Israel it simply means more Soviet troops in the area and stronger backing of the Arab states. The possible presence of American troops along her frontiers does not seem a pleasant prospect for Jerusalem. Israel appears resolved to settle for nothing less than secure, negotiated and recognized frontiers, a situation that international guarantees cannot replace. History is not encouraging as far as guarantees are concerned.

The Israeli leaders ask: "Who is to guarantee that the guarantors will fulfill their guarantees?" The United Nations? Can Israel depend on this body for her survival?

The Middle East situation today is fraught with difficulties and dangers for the Jewish State. She is not at all convinced of the sincerity of Sadat's peace declarations, yet must face American willingness to believe Egypt this time. Israel confronts the American judgement that the Arab states will not negotiate territory, but that she is prepared to do so. Jerusalem, pressed to accept the "Rogers plan" which except for permitting some "insubstantial territorial changes" is meeting both the Egyptian and Soviet demands. Above all, Israel faces Moscow's unquestioned readiness to give almost unqualified uncritical and diplomatic support to the Arab cause. However, although the situation in reminiscent of the political aftermath of the Suez crisis in 1956, Israel still is able to resist the pressures, since President Nixon has promised that the United States "will not try to impose a peace from the outside".

What should be done to break the deadlock in the Middle East? A more balanced and objective Soviet policy could lessen Israel's present mistrust of external guarantees. The Israeli leadership is suspicious of Soviet intentions towards the Jewish State. A Soviet guarantee of an Arab-Israeli frontier might become meaningful and acceptable to Israel, provided Moscow restores diplomatic relations with Jerusalem and demonstrates some understanding of the Jewish case. As long as the Russians warn Israel to withdraw from all occupied Arab territories as a precondition for any settlement in the area, they block the way to fruitful negotiations between Israel and her neighbors. A change in Soviet policy might open the way to a "Locarno-Conference" on the Middle East (in 1925 Britain, Belgium and Italy signed a "treaty of guarantees "for the Franco-German frontier). However, as was shown by the inefficacy of the Locarno Pact, without an inclusive and conclusive solution to the Arab-Israeli conflict, external guarantees will be of no real value. Should another confrontation occur, the Big Powers would neutralize each other and nullify any guarantees.

Peace can come to the Middle East only by the agreement of the parties concerned. No Israeli Government can be expected to give up her strong cards and withdraw without a negotiated peace settlement with the Arabs. Jerusalem feels that she cannot depend upon others to guarantee her security as long as she is not convinced of the sincerity of the peace intentions of the Arabs and Russians.

In search of a role

by Geoffrey D. Paul
JCNS exclusive from Jerusalem

Not one of the 300 Conservative rabbis who attended the recent first Israel convention of their organization, the Rabbinical Assembly, could or would pretend that it had made any noticeable impact on the Israeli scene, powerful as it may be in North America.

With Orthodox Judaism anointed for political convenience with the symbols of the established synagogue, Conservative and Reform Judaism have been able only to scratch at the edges of Israel's Jewish consciousness.

There are five synagogues in Israel associated with the Conservative movement but, as one of the Assembly's leading officers readily admitted, "worshippers are not exactly battering down the doors to get inside".

As to what role Conservative Judaism should play in Israel the Assembly divided into two camps. A minority wanted more and bigger synagogues, providing the whole range of family services familiar in the temples and community centers of the United States.

They urged this despite the fact that Israel has demonstrated no overwhelming wish for a new form of religious worship, let alone the packaged birth-to-death facilities of the American synagogue.

The more realistic larger group argued that Conservative Judaism could not be imported into Israel, but had to be developed naturally.

Eighteen young rabbinical students from the Jewish Theological Seminary, now spending a year of study in Israel, were in no doubt as to what the Conservative movement should do. In a nine-page document submitted to the convention they contrasted the timidity of the Conservative movement with the get up and go attitude of the Reform movement.

For example, every Reform seminary student is required to spend the first year of his rabbinical education in Israel (rarely does more than 50 per cent of a Jewish Theological Seminary class spend a year in Israel).

There are seven Reform congregations in Israel served by four rabbis whose salaries are heavily subsidized by the movement. Only three of the Conservative synagogues have rabbis, only two of them Seminary-trained, and all of them are in a precarious financial situation.

The national director of the Reform youth movement in the USA is emigrating to Israel in April. There, under the auspices of the Reform parent organization, he will establish programs for American youth in Israel and develop the fledgling Israeli Reform youth movement.

Additionally, the Reform movement sponsors a student exchange program between Israel and the United States and also publishes a monthly journal in Hebrew.

What the 18 Conservative rabbinical students demanded ranged from the provision of specially tailored religious guidance for questing Israelis, new immigrants from the Western world and religiously disoriented immigrants from the USSR; a project to be entitled, "New rabbinic careers in Israel".

If these demands are implemented, subsidies would be provided for rabbis willing to commit themselves to a four-year period of service in Israel.

This service would include opening channels of religious dialogue with kibbutzim, participating in the educational system of development towns as teachers, and teaching Jewish studies in secular high schools.

The United Synagogue of America and the Jewish Theological Seminary will be invited to cooperate, but the Assembly gave notice that, whether it receives that cooperation or not, it was determined to go it alone.

LETTERS TO THE EDITOR

REFORM RABBI EXPLAINS "TRIAL MARRIAGE"

Dear editor,

I regret that your reporter, Oscar Berson, chose to interpret a recent article in the Toronto Star as indicating my belief that "trial marriage" is consistent with Jewish law (The Canadian Jewish News, April 9). I made no such statement, nor does your newspaper's interpretation necessarily follow from the article. The paragraph which you purport to quote is not the most lucid bit of journalism. However, I assume that the reporter intends the phrase "historical Jewish law" to refer to the contractual nature of Jewish marriage and its realistic view of divorce, not to "trial marriage". This explanation is at least as likely as the one you have selected.

More disturbing is the way Mr. Berson builds up a case against me and my befuddled colleagues (who you suggest are too busy engaged in the trivia of Pesach to be properly vigilant) by writing:

> "Up to now, after two stories in a local daily in which the Rabbi endorsed trial marriage as consistent with Jewish tradition, no protest or dissent has been recorded from any rabbinical source. . ."

Earlier articles which appeared in the Star and the Globe and Mail had not the slightest suggestion of your allegation. They could not, because my comments to the Women's Auxiliary of Mount Sinai Hospital specifically disavowed any connection between suggestions for "trial marriage" and Jewish legal tradition.

Had The Canadian Jewish News been as much concerned with reporting the truth as seeking to hold up the rabbinate to ridicule, you might have called my office to ascertain what I had said to the Star's reporter. At the very least you should have indicated that I was reported to have made these incredible remarks rather than flatly asserting statements about a conversation to which you were not party.

In a letter to the Editor of the Star in which I commented on this article I wrote:

> Some of your readers may have interpreted your recent article on Trial Marriage as implying that, in my view, there is precedent in Jewish law for trial marriage. There is no such precedent nor did I suggest this in my remarks to your reporter. Jewish tradition views marriage as a contractual relationship which specifies obligations and which implies that if these obligations are not fulfilled a divorce can be obtained. Judaism looks toward a stable marriage as the most fulfilling relationship between a man and a woman devised by society. In fact, it grounds the human institution in Divine sanction. It does not, however, adopt an attitude of "until death do us part" which can make a living hell out of the lives of two incompatible people.
>
> "Trial marriage" is a very ambiguous term, perhaps even an unfortunate one. I envisage a marital arrangement which can be terminated by the consent of the parties involved; where the couple would agree not to have children during this period of adjustment; and where the society would play a more responsible role in educating a couple to the benefits and pitfalls of married life.
>
> In the end, governments and religions can help people to think more clearly about the realities of married life. But they ought not to replace the individual's judgment with legislation that would force him to live in a relationship no longer of his own choosing.

All of the above only serves to emphasize that the need for responsible journalism is as great within the Jewish press as outside of it.

Rabbi Arthur Bielfeld
Toronto

"TRIAL MARRIAGE": AN ORTHODOX ANALYSIS

Dear editor,

In comment to the sarcastic critique, "Trial Marriage Minus Sin" (The Canadian Jewish News, April 9), I would like to note that its author has missed the point and is not altogether right. He assails the rabbinate for not condemning the proposal of a young bachelor acting as the spiritual leader of a reform temple in Toronto to institute "three-year trial marriages".

Now really, realistically speaking, what in Heaven's name should a traditional rabbi reply? Should he state that the young bachelor is mischieveously and selfishly misleading and wrong in claiming that such trial marriages are "consistent with historical Jewish law"? But this would not raise a bigger question:

Why pick on this relatively "minor" point while ignoring every other pronouncement, practise and 'article of faith' of Reform Judaism? When members of the Central Conference of American Rabbis (the organization of the spiritual leaders of the Reform Movement) can be bona fide members and leaders while (a) denying the very existence of God-is-dead diatribes, (b) performing mixed marriages in church or temple without even the farce of sham conversions for appearance's sake, or (c) being intermarried themselves, et cetera ad nauseam, why then pick on minor bohemian ways of life of here-and-now pleasure that some of them would like to be sanctioned officially?

To be sure, once you deny the authenticity of Torah, reject objective revelation and thus lack any basis for an absolute morality, there is indeed nothing whatever wrong with free love, common law or trial marriages or what-have-you! Conventional ethics and relative morality are made to be broken and changed as our attitudes, perspectives and passions change, and there is no reason or argument in the world why they should not; no one is hurt or damaged, in such a way of life, by the mutual activities of consenting people.

No, there is nothing to criticize in this proposal of trial marriages per se. You do not criticize or attack a common symptom of a disease, but go to the disease itself, to the cause and root of the illness and its symptoms. This proposal of our jolly young bachelor is nothing but a symptom -- and, frankly speaking, a quite rational and consistent result that must logically follow from its cause: the illness and disease of Reformed Judaism.

The only statement that the traditional-rabbinate need issue is to draw attention that this proposal was made by a representative of the Reform movement. No further questions will then be asked and no further comments are then required. As for those who may still feel ill at ease, let them be reminded of the words of Leopold Zunz, the brilliant founder of "Juedische Wissenschaft", who can surely not be accused of fanatic orthodoxy but was enough of an objective scientist to declare: "What we must reform is not our religion but ourselves!"

I. Jacobson,
Downsview, Ont.

REASON AND THE JEWISH PHILOSOPHY OF JOY

Dear editor,

In a recent issue (The Canadian Jewish News, April 2), Mr. Jacobson again gave vent to his dogmas championing asceticism, and sheds tears at my "making a fool of myself". That is, in a way, a compliment which I appreciate. If it is necessary for me to exert myself to appear a fool implies that I am not so naturally, whereas there are people who do not have to exert themselves in this regard.

He attempts to prove my ignorance by stating that neither the Vilna Gaon nor his followers ever hounded or persecuted the Baal Shem Tov. The Jewish Encyclopedia (surely not a "second-rate summary from a fifth-rate secondary work") states that the Baal Shem Tov had to fight bitterly against asceticism represented by the Vilna Gaon -- against the strictures and sanctimoniousness that developed. The Baal Shem Tov lived from 1698 to 1760, and the Vilna Gaon from 1720 to 1797, so that they were contemporaries for forty years. The Encyclopedia says further that "the only occasion upon which Elijah Ben Solomon (the Vilna Gaon) threw off his reserve and made his authority known and felt was the appearance of Hasidism on the stage of Jewish history" (Volume V Page 133). It is true that the persecution of Hasidim reached a particularly vicious point after the death of the Baal Shem. In 1777 the Vilna Gaon had the Hasidim excommunicated, and the Baal Shem's successor, Reb Shneur Salman of Liadi, was excommunicated in 1781.

All the above confirm what I have contended all along. The original "Appeal to Reason" was conceived by a ghetto mentality, and by those who, like the ascetics, equate holiness with the Jew "knowing his place". Asceticism has long been discredited, not only by the Baal Shem and his Hasidim, but by the mass of Jews throughout the world ever since the new philosophy has evolved. The character of the Deity has improved accordingly, according to our new concepts. The Vilna Gaon stoutly, and, in many cases, viciously, defended what he regarded as "the tradition". Mr. Jacobson, lehavdil, does so today. However, I think that in modern thought Judaism has emerged in far more attractive colors than the drab ones in which Mr. Jacobson would clothe it.

Finally, I want to say if the good Lord spares my wife and myself to see the Bar or Bas Mitzvahs or the weddings of our grandchildren, we shall indeed express our thankfulness in the "Shehechiyonu" in as pleasant surroundings as we can afford, and invite our friends and relatives to join us in our joy. If, (which I do not for a moment believe) there might be amongst them a few Jacobsons or Swartzs who feel that their attendance is incompatible with their "holiness", then let them stay in their holes. I denounce, however, their attempt to insult my intelligence and my faith by proclaiming that this benightedness is "authentic Judaism".

Samuel Bernstein,
Toronto

UNITED STATES APPRECIATED

Dear editor,

I do want to comment on your pro-American editorial (The Canadian Jewish News, March 19). It is more than timely, and I do hope you will persist in propagating this attitude.

As is quoted in your article, "Thank God that the United States exists at this moment in history".

Montague Raisman
Downsview, Ont.

BOOKS OF THE WEEK

by Dr. Arnold Ages

ESSAYS ON ZIONIST INTELLECTUALS

THE FOUNDING FATHERS OF ISRAEL. By Gershon Winer. Block. 289 pages.

In this season, when we are celebrating the national liberation of the Jewish people, it is appropriate to consider Gershon Winer's important series of essays on the Zionist thinkers who provided the intellectual and spiritual groundwork for the Jewish people's most recent act of self-liberation -- the creation of the State of Israel.

There is no lack of books dealing with the Zionist enterprise. They range from Arthur Hertzberg's comprehensive but difficult anthology, THE ZIONIST IDEA, to other, more popular treatments of the subject.

Gershon Winer, the dean of the Jewish Teachers' Seminary in New York City, has been able to strike a middle path. His history of the great Zionist thinkers is broad without being ponderous. The solid research which has gone into this document, shows, moreover, the author's desire to be responsible and honest.

Twelve different figures are studied in this volume. In so doing the reader is exposed to the wide spectrum of thought that existed among various Zionist theoreticians. In each of the personalities Winer has wisely sought to isolate their most important contribution to the Zionist synthesis.

The case of Max Nordau illustrates the special ideological thrust of that French-Jewish thinker. He lived at a time when assimilation was widely preached as a desirable posture for Jews.

"Hess perceived the profound truth that assimilation," writes Winer, "never mitigates the injuries of antisemitism, but frequently aggravates them from without and weakens the psychological immunity from within."

Among the many ironies that have invested the rise of Zionism is the interesting clash between Ahad Ha'am and thinkers like Nordau. The latter grew up in a largely assimilated environment where Jews enjoyed relative freedom yet came to the conclusion that a Jewish nationalism was necessary for the survival of Jews. Ahad Ha'am, who grew up steeped in the religion and culture of Judaism, and who also saw the suffering of his fellow Jews in Russia, nevertheless shied away from the idea of a political solution for Jewish problems. He advocated a deeper spiritualization of the Jewish experience. A center for that new Jewish renaissance might be desirable in Eretz Israel, but he did not conceive of that center in terms of the modern nation state.

One wonders, of course, whether Ahad Ha'am might have changed his mind had he lived through the holocaust.

This reviewer found the chapter on Berdichevsky the most intriguing of all. The latter had a revolutionary attitude toward Jewish history and has been termed by S. Halkin of the Hebrew University, as perhaps the most seminal thinker in the movement towards a Jewish state.

Berdichevsky, Winer explains, was animated by a fierce hostility to the Biblical tradition of the Jews.

A kind of nineteenth century Richard Rubenstein, Berdichevsky rallied against the rabbinic tradition, which he believed had led to an over-intellectualization and over-spiritualization of Judaism.

"To Berdichevsky," observes Winer, "our ancestors were not heroes but cowards. The inspired acts of martyrdom in the defense of religious convictions were futile gestures. Spiritual fortitude in the face of danger was often a subterfuge for physical and psychological weakness. The brave odyssey of centuries in exile was a tragic error of a crushed people, paralyzed into hopeless immobility, unable to take a last but noble stand to recover the lost ground, or else make a dramatic exit."

Berdichevsky, fortunately for the Jewish people, did not remain static in his thinking. He soon made the transition from the negative to the positive. "And then I saw that man is not alone," he wrote, "that a family cannot have a road with no land at its disposal. . .that there is no people without a country. I rejected the condition of exile and dedicated myself to the unification of our people with its ancient homeland."

Brenner shared many of the same insights as Berdichevsky. He believed also that much of Jewish history was useless rebellion without purpose. Judaism, he argued, had little to inspire in it.

"Had Brenner stopped at this point," says Winer, "he would have been no more than a case-study for psychiatrists, as was another philosopher-psychologist, Weininger, whose hatred of Jewishness compelled him to commit suicide."

The last chapter of THE FOUNDING FATHERS OF ISRAEL contains one of the best summaries of Zionist thinking that this reviewer has seen. The specific insights of each thinker is reduced to one, two or three sentences.

One paragraph especially deserves quotation because it manages to include the thought of five different people simultaneously.

"A Jewish state is, therefore, the answer for those Jews unable or unwilling to remain victimized by the scourge of antisemitism. Furthermore, the creation and existence of a viable state for the Jewish people removes the stigma of homelessness (Pinsker) and national inferiority status (Ben Yehudah), and serves as a haven of refuge (Herzl) and economic safety valve (Syrkin), or a strategic base for the class struggle (Borochov) in alleviating the pressures -- psychological, social, political and economic -- upon those Jews who remain in their adopted homelands."

TALENT IN THE WORLD OF DANCE.--Twenty-one year old National Ballet soloist Timothy Spain is also the choreographer of two ballets for the company's April 21st to May 8th Spring Season at Toronto's O'Keefe Center.

the lively arts

THEATRE MUSIC FILM

by B. COHN

A Beverly Hills widow mortgaged her Rolls Royce to finance her boyfriend's play in Boston. Last week, he wired, "Your Rolls closed following opening performance".

* * *

The parents of a three-year-old genius refused to let him get into television until he's five. They want him to lead a normal childhood.

* * *

A play's leading lady went into a rage opening night when she received only 6 bouquets. (She paid for seven).

* * *

Someone said that Jews are the most superstitious persons on earth. Come to think of it, they're right. I've never seen a Jew walk under a ladder when it faced the edge of a precipice.

* * *

Milton Berle signed off a recent letter with, "Your marvelous but humble friend."

* * *

Singer-composer Mac Davis, recently appeared with Buddy Hackett at the Las Vegas Sahara Hotel. Mac proved himself a rarity among songwriters by singing beautifully.

If my memory serves me faithfully, Sammy Fain is the only other composer who sings well. World's worst singing voice among composers: Irving Berlin's.

* * *

"Mister Sholom Aleichem", a new musical, showcased in Hollywood at the Westside Jewish Community Center. Critics acclaimed it as even better than "Fiddler." One labeled it "a rock musical on the life of the Jewish Mark Twain".

Outstanding tune written for the show by Sonny Vale: "Farewell Sholom Aleichem".

* * *

Biggest potential at this moment for a superb movie and play is Ernest K. Gann's book, "The Antagonists". It relates the story of Masada, mountain in Judea, where 900 Jews took sancuary following the Roman conquest in 71 ACE, and the seige of the holdouts, led by Eleazer ben Yair, by the Romans under General Flavius Silva.

Until this fiction came along, only documentarians had explored the tale, which epitomizes not only the Jewish struggle for freedom but man's tenacity in holding on to life.

* * *

A Hollywood woman loaned a television producer $250,000, then promptly became his wife. She married him for her money.

* * *

A famous Jewish movie director became involved with a beautiful young girl because, he said, "She's a real jewel". When the director suffered financial reverses, his jewel left him for a better setting.

IT'S HARD TO BE A HERO'S SON

by David Nathan

special JCNS report from London

Assaf Dayan and his wife, Arona.

Since the Munich Airport attack a year ago on the El Al aircraft in which he was travelling, Assaf Dayan, the film actor son of the Israeli Defense Minister, has lost two major film roles and, possibly, a third, because he cannot get insurance cover.

One of them was in "Fiddler on the Roof", now being completed. That is the loss that hurts most.

"They are doing a film about Jews, about pogroms, about persecution," said Dayan, "yet when it comes to the real thing it stays as a business. They should be more brave about it."

Said Dayan: "I didn't want to be an actor at first -- it was an accident, a lucky accident. What I really like doing is writing poetry and short stories."

Dayan has also written a film script which he hopes to direct. He was vague about it but it has some kind of anarchic message. He was, he said, intensively political but not exactly in tune with his father's views.

"There are differences," he said, "though not so much between my father and me as between me and several thousand others and government policy. I see myself closer in a sense to my grandfather than to my parents. It seems that the ideology of Zionism has grown to be very sophisticated. The Zionism of the grandparents who came to dig the land may have been more primitive but there was more truth in it."

Dayan has a rare awareness about himself and his position as a hero's son.

"People don't know me," he said. "They know me for my second name. They don't know me."

TORONTO AFTER DARK

TOM KNEEBONE RETURNS TO "OH COWARD!"

Now at the Theater in the Dell the hit cabaret revue, "Oh Coward", originally scheduled to close on April 24th, will extend its run to May 8th.

When the first U.S. production in Chicago closed after a 3-1/2 month run, Tom Kneebone, one of the original stars and co-producer, became available to take over from Peter Mews who must leave the show to join the Charlottetown Festival.

Although "Oh Coward!", the potpourri of Noel Coward songs and sketches covering a period of 50 years, now holds the record of being the longest running show to originate in this country, it would not take over the number one position now held by Hair, which has a record of 428 performances.

HE REMEMBERS YOU-OO!

Frank Ifield, one of England's top male vocalists, pays his second visit to the Hook and Ladder Club of the Seaway Beverly Hills Motor Hotel for a two-week engagement commencing Monday, April 12.

While in Toronto he will entertain audiences with his rendition of some of his recording hits, including "I'll Remember You", "Please" and his unique version of "Waltzing Matilda".

EVENING OF CLASSICAL MUSIC

The third University of Toronto Symphony Orchestra concert will be held on Friday, April 16th, 1971 at 8:30 p.m. in the MacMillan Theater, Edward Johnson Building.

This final performance of the season will include the Divertimento for Bassoon and String Orchestra by John Weinzweig, soloist -- Brian Taylor (4th year Bachelor of Music Degree Course in Performance); Concerto for Piano and Orchestra in A minor, Op 54 by Schumann, soloist -- Jane Coop (3rd year Artist Diploma Course); Introduction and Rondo by David Paul (4th year Bachelor of Music in Composition) and three Nocturnes (Nuages, Fetes and Sirenes) by Debussy.

Free reserved tickets available at Box Office, Edward Johnson Building.

BOYD NEEL CONDUCTS HART HOUSE ORCHESTRA

Boyd Neel will conduct The Hart House Orchestra in the Theater of the St. Lawrence Center on the evening of Monday April 26th. Joining Mr. Neel in this concert of Handel, Benjamin Britten and Harry Freedman, will be baritone Louis Quilico, soprano Elizabeth Benson Guy, tenor Garnet Brooks, and french horn player of the Toronto Symphony Orchestra, Eugene Rittich.

ERROLL GARNER AT ROYAL YORK

Erroll Garner will open a special eight day engagement at the Royal York Hotel in Toronto, Friday, April 16th. This marks the pianist's first engagement at the Royal York, and his only Canadian appearance of the season.

Garner will be accompanied by his augmented rhythm section including Jose Mangual, conga drummer; Jimmie Smith, percussionist; Ernest McCarty, Jr., bassist. With this ensemble, Garner has played throughout Europe, the United States, and South America.

Garner's program consists entirely of improvisations on well-known standards, and contemporary songs, plus some of his own best known recorded works, including his own compositions, "Misty", "Dreamy", "Solitaire", "Gaslight", and his most recent, "Feeling is Believing".

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HUMAN RELATIONS

APRON STRINGS

DR. ROSE N. FRANZBLAU

QUESTION:

My unmarried sister-in-law, 40, lives with her widowed mother. She was a bright and good student, popular, and engaged or involved with men a number of times, but always the man's mother played a part in breaking up the relationship. Now her only interest is to meet men. She goes to resorts and on cruises, but she doesn't have the money to go as often as she wants, where she might meet someone.

She helps her mother financially, but not wholly. The mother tells friends how much she would like to see her married. She also likes to brag about how much she does for her daughter, washing her underwear, making her bed, cooking, cleaning, etc.

My sister-in-law has started to act like a 60-year-old, and has adopted a lot of her mannerisms,. She tells her mother everything. She also wants everyone to know how she always manages to avoid men who want to seduce her, and how proud she is of her sexual purity. She gets moody now and acts unhappy at times.

Is there any way that I can help her lead an independent life?

ANSWER:

From a psychological point of view, the reasons for postponement of marriage are very much the same for both sexes. It may be because of a fear of sex, or because of the frightening possibility of being attracted only to members of the same sex.

The mother and the single daughter may fight and bicker a great deal, but the constant criticism and discord is their way of holding onto each other.

The mother, while somewhat ashamed and even embarrassed to have an unmarried daughter, particularly when the daughters of her relatives, and friends are all married, still derives a certain benefit from her daughter being single.

People who are not ready for marriage often seek out suitors who are equally unavailable. Then, when the inevitable break comes, they can blame someone else, usually the parent of the other. To blame the suitor, for whom they professed such great love, would only be an indictment of themselves and their poor taste in picking such an individual.

Along with the values of your sister-in-law has, she is using them as a reason for warding off marriage, in which sex, which she fears, is acceptable.

While feeling guilty of being so emotionally dependent on her daughter, this mother must also feel badly that her daughter supports her, if only in part. When she does her daughter's laundry and other chores which the daughter would have to pay for or take care of if she lived by herself, the mother feels that she is doing more than ther share. Yet, she may also feel guilty about taking the money she does.

Your sister-in-law's moodiness and periods of feeling blue may be a manifestation that she is, paradoxically, about ready to move out on her own. She feels sad in anticipation of the parting to come.

The most important move for which she may be preparing herself is not only a change of quarters, but a move into the loving relationship of marriage.

This could be facilitated if you and your husband included her a bit more in your social life, and in some of the activities and causes with which you occupy your time. She would then feel more like a member of her own generation, and not have to fluctuate between acting like a child at one time, and an older woman at other times, to get attention.

BEAUTY IN THE SPRING

by Eileen Lowry

JCNS exclusive from England

A new season, a new you. Softly shadowed eyes, gleaming lips.

The transformation from an ugly duckling to a beautiful swan happens to every girl on her wedding day. But with spring in the air and a new kind of expectancy about, the not-to-be-weds and long-married women too will be thinking of ways to show a lovelier, new self to the world.

For many of us, special dates, special functions, lie ahead -- occasions when we want to radiate in a special way. To achieve the desired effect it is advisable not to leave anything to chance. Plan your beauty routine in advance.

Hair first. If you always do your hair yourself, work out how long the routine takes and add ten minutes. But if you want to have your hair done professionally, rehearse the special style with your hairdresser and ask him if he will come to your home on the day. If this is impossible have your hair set the day before and ask a friend to comb it into place on the day.

Face next. If you have a blemished skin, find a beautician to give you a deep cleansing facial every week for two months before the special event. If professional treatment is impossible give yourself a weekly home facial and be very thorough about your daily skin care routine. Even if you are lucky enough to be blemish free, have a facial or two to improve skin texture. Eyebrows should always be carefully groomed, but give the final plucking the day before the date so that the skin doesn't look blotchy.

Make-up. When wearing white, ivory or cream, add color to your face by blending rouge over the cheekbone for a soft, warm glow. If your problem is too much color, blend a little green moisturiser or foundation over the troublesome areas and then apply your normal foundation. The correct color for foundation is one that matches your neck, not your wrist or hand, so that when it is smoothed all over the face and just under the jawbone, your face and neck appear the same color. After applying the foundation, and powder if required, blot face gently with a pad of damp cotton wool to set the make-up.

Eyes must sparkle so make sure you have at least a week of early nights, and decide which eye shadow color is most flattering -- there is no definite color rule any more. Eyelines have disappeared, and so have heavy fringe lashes. Lips must show and shine, so avoid the beige tones with white, and try the new cherry and plum tints and wear lots of lip gloss on top. Practise this special make-up with something of the color of your dress around your shoulders, and time yourself, then add on ten minutes.

Hands are just as important as your hair and face. Daily nourishment with hand cream is the first essential, a weekly manicure during the month before the special day if cuticles are to be smooth and gentle buffing every day so that nails will shine. If nails are brittle use a special strengthener, but if they just won't grow, trim a false set of nails to fit perfectly. Have your final manicure and polish the day before the event.

Now your body. Smooth and soften it, and watch your diet, a tummy bulge is not beautiful. Eat plenty of protein, fruit and vegetables, little carbohydrate and cut out all fried foods and chocolates if you want a clear blooming complexion. Drink plenty of water to clear your system and make eyes sparkle, and exercise daily to keep body supple and trim. For the final touch add a light touch of perfume. But beware those that are too sweet and cloying: a heavy scent can banish your allure.

With all the advance planning, practising and timing of your beauty routine your preparations should flow smoothly. If you can, start the day with breakfast in bed -- and do eat it. Even if the big "do" is in the evening, a stable beginning to the day with the right food will give you much needed energy. Take a warm -- not hot -- bath, taking care to protect your hair if it is only to be combed through. After your bath use your deodorants and smooth body with lotion and dust with powder to keep it cool, not forgetting your feet. Wash your hair if it is to be shampooed and set.

If you are going to have lunch now is the best time in the routine to stop. Complete your make-up. Face finished hair can be combed. Thoroughly cream hands and give a final buffing to the nails. You should now have about 15 minutes to spare before the time to leave. Have a refreshing glass of water with fresh lemon slices. Spray yourself with perfume, then dress.

You should now be ready to sail through the door, cool, calm and collected.

The Housewife's Pesach

by Ruthie

It seems just like yesterday when I vowed that, God be willing, I would celebrate the next SEDORIM at a hotel. And do you think I shall? All I can do is shrug my shoulders philosophically and table his thought for another year.

The same thing began again right after PURIM.

My cleaning-lady had just finished lining the kitchen cupboards, when I mused, "Ugh! In a a couple of weeks we'll be at it again, making room for the PESACHDIKI dishes."

That wouldn't be so bad, except for one thing. That's GETTING the dishes! It means a trek to and from the cellar at least a dozen times. Then, in order to save a few steps, one must be a prestidigitator in carrying the dishes, pots and pans properly so that they dont' break en route. That's just the beginning, however.

Did you every try to clean the inside of a thirteen-cubic-feet refrigerator? Of course it's done all the time. But for PESACH, somehow, you use more elbow-grease.

You count the oranges, apples, tomatoes, miscellany found in the bins. Can you wedge it all into one little corner allotted the CHOMETZ? Furthermore, can you keep the kids from mixing the food? You can do just so much, and hope for the best.

Between you and your "char" (many times without her), the kitchen is ready for PESACH,

What about shopping? A couple of weeks before the holiday, you struggle through a seven day menu. With a bottle of aspirin in one hand and a pencil in the other, you try to figure out just what the family will eat on each successive day. The meals must be varied too; at any rate, as varied as a limited amount of food permitted will allow. You'll serve MATZOH-BREI, MATZOH-KNEIDLACH, MATZOH-FARFEL, MATZOH-CHREMZLACH. The children will nosh chocolate-covered MATZOHS. MATZOHS will be coming through your ears. The fish, BORSCHT and meat will have a different TAAM on PESACH, but it will still require your help in making it all tempting.

Finally the big day arrives. It is EREV YOM-TOV. Your husband has already "sold" whatever CHOMETZ is left. The fifteen pound turkey is in the oven, the KNEIDLACH are waiting to be dropped into the boiling soup, the table is set—along with the bitter herbs, CHROSES, lamb's shank, salt water, potatoes, hard-boiled eggs— with ELIAHU's cup in the place of honour.

Just then your mate comes from SHUL, runs over to you and whispers sotto voice, "I met two men in SHUL who are here from out of town. I invited them to the SEDER."

You throw a withering look his way and proceed to make your guests comfortable. After all, how exhausted can you get? When you put the white pillow upon the MELECH's seat, you wish it were as hard as a rock.

During the reading of the HAGGADAH, you wonder why wives weren't included when the Jews were liberated from bondage.

You relent a little when, at the end of the meal, the lord and master seeks the AFIKOMEN. Naturally the youngest swiped it. And he strikes a hard bargain. You cannot finish the meal without that piece of MATZOH. He, in turn, won't let father have it until he promises to get small fry an English racer. This can go on forever. The situation is saved when one of the guests winks and promises to see to it that the request is granted.

By the time the meal is over, your feet have fallen asleep, the wine has gone—of all places—to your arms, your eye-lids are heavy with sleep. But anger brings you back to life when you think of the next night's repetition.

Don't get me wrong. I love PESACH.

(Copyright North American Press)

TORONTO WOMEN'S NEWS

HEBREW WESTON CHARITABLE SERVICES

An Executive Meeting of the Hebrew Weston Charitable Services was held at the home of Mrs. E. Green on Tuesday, March 30th, with Mrs. Fred Biback presiding.

Plans were finalized for the forthcoming closing luncheon to be held at Adath Israel Synagogue May 18th.

A General meeting will be held Tuesday April 20th, at the home of Mrs. Ben Walker, Vesta Drive.

Recipe for the week

SPRINGTIME DOUGHNUTS

2/3 cup water
1/3 cup chicken fat or oil
1 cup matzo meal
1 tablespoon sugar
3 eggs
1/4 teaspoon salt

Bring to a boil fat, water, sugar and salt. Stir in matzo meal, cook for a minute more and remove from fire. Mix thoroughly. When cooled a little, beat in eggs, one at a time. Grease hands and roll dough into balls of about 2 inches. Place on greased sheets. Dip finger in water and press hole in center of each ball. Bake 1 hour at 375 degrees. Roll in powdered sugar for doughnuts.

From: Our Recipes Are Tasty, published by Toronto Women's ORT.

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TORONTO OBITUARIES

COLOMBY, JENNIE. - On April 8th, late of 3560 Bathurst St.

COOPER, MAX. - On April 13th, late of 116 Kennard Ave.

DAVIS, WILFRED R. - On April 5th, late of 41 Hawarden Cres.

DORDICK, JOSEPH. - On April 9th, late of 53 Clovely Ave.

GOLD, SARAH. - On April 7th, late of 1303 Wilson Ave

GOLDSTEIN, ABRAHAM. - On April 7th, late of 140 Madison Ave.

GROSSMAN, MINNIE. - On April 10th, late of 3560 Bathurst St.

HRONSKY, MARTIN. - On April 7th, late of 660 Eglinton Ave. W.

KESTENBERG, BECKY. - On April 7th, late of 3560 Bathurst St.

LADOVSKY, FREDA. - On April 10th, late of 2900 Bathurst St.

LEVY, MAX. - On April 11th, late of 142 Vaughan Rd.

POMERLAN, ABRAHAM. - On April 9th, late of 63 Livingstone Ave.

PRIBAG, SAMUEL. - On April 12th, late of 68 Hunter St.

RADO, MARY. - On April 8th, late of Haledon, New Jersey.

SILVERT, REBECCA. - On April 6th, late of 400 Walmer Rd.

STERN, DAVID. - On April 11th, late of 2900 Bathurst St.

TICKTIN, SARAH. - On April 7th, late of 3560 Bathurst St.

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MONTREAL OBITUARIES

BERCOVICZ, BLIMA. - On April 7th, late of Montreal.

CLARK, ESTHER. - On April 2nd, at Los Angeles, California.

DERI, MARGIT. - On April 3rd, late of Montreal.

LANGER, BESSIE. - On April 3rd, late of Montreal.

LAWEE, MYRA. - On April 5th, late of Montreal.

LIBEN, FRANCES. - On April 7th, late of Montreal.

MANDEL, SONIA. - On April 5th, late of Montreal.

ROBINSON, MARY. - On April 4th, at Quebec City.

SPEAR, IDA (BERNICE). - On April 8th, late of Montreal.

WENDEL, HARRY. - On April 8th, late of Montreal.

WENER, JACOB H. - On April 2nd late of Montreal.

ZALMANOVITCH, MYER. On April 7th, late of Montreal.

The Associated Hebrew Schools is inviting all friends and members of the community to participate in the memorial, which will be held at the school,

3630 Bathurst Street,
at 8:00 p.m., Monday, April 19th

of Edward Gelber

a past President of the Institution, who passed away in Israel a month ago.

PERSONAL

ATTENTION LADIES AND GENTLEMEN who wish to find suitable marriage partners or friends. Mrs. Fren has well qualified people to help you and has been serving the community for many years. Call 532-4207 or write 1175 Bay Street.

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MONTREAL

PERSONAL

Canadian gentleman, single, healthy, good character, good appearance, educated, would like to meet nice, suitable USA born single lady, to 36 years of age. Please write Box 22, The Canadian Jewish News, 6338 Victoria Ave., Montreal 252, Que.

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OUR CAMPUSES

JEWISH STUDENTS DEBATE ISRAEL'S RIGHT TO EXIST

by Mark Michaels

On Sunday, March 28, a debate was held under the auspices of the Friends of Pioneering Israel between two Jewish anti-Zionists and a member of Progressive Students for Israel.

The chairman of the evening, Mr. Morris Jackson, introduced the three speakers. The two anti-Zionists were Harry Kopyto of the Young Socialists and Morton Roodman, a self-professed Maoist from Ottawa who now attends York University. Syd Nestel of Progressive Students for Israel presented the Zionist case.

In his introduction, Mr. Jackson stated that he was unable to understand why Jews of the left are anti-Israel and attack Israel as being a fascist-imperialist state.

Each panelist was given ten minutes to speak. Roodman was first and told the audience that the Jews had no right to an independent state. He said that he was speaking as a scientific socialist and that, as such, he viewed the Zionist movement as being related to imperialism and colonialism.

He stated that there was never any contradiction between Zionism and imperialism and it was the imperialists who established the State of Israel in 1948. Roodman denied that Zionism was the national liberation movement of the Jews, since he believes that the Jews are not a nation. There is no common language or culture among the Jews, as far as he is concerned, and, furthermore, he believes that Jews are merely a religious group and nationals of the country in which they reside. Most of the non-European Jews in Israel, he states, are Arabs of the Jewish religion who are oppressed by the "Zionist ruling class". Roodman told the audience that he has the solution to the conflict in the Middle East -- simply destroy Israel, put an end to Zionism and all Zionist institutions, and make "Palestine" an Arab state.

TO JOIN MAZPEN

Kopyto, who has made a virtual career of being Toronto's best-known Jewish anti-Zionist, spoke next. He informed everyone that now that he has his law degree, he will go to Israel (where he lived from 1949-1952) to study at the Hebrew University and involve himself in Matzpen, Israel's small but vocal anti-Zionist party.

It is Kopyto's view that Israel warmly welcomes ex-Nazis. He stated that the Israeli government does not represent what is best for the Jews and although "he loves Israel", it does not have the right to exist. Kopyto said that "we must recognize the Palestinian struggle", a struggle he compared with that of the Vietnamese and the Cubans. He claims that Israel supports the "antisemitic" Hussein and is an "oppressor nation", in regard to the Palestinians, who, he said "will fight to the last drop of blood for the land the Jews unjustly stole from them.

JEWISH STATE IS JUSTIFIED

Syd Nestel gave the Zionist viewpoint in the final speech. He said that both Kopyto and Roodman made one fatal error in not recognizing the Jewish right to a separate state. He showed that Zionism is not an imperialist movement, giving as examples the Second World War period when the Zionists fought the Nazis and the years between 1946-1948 when the Zionists were the only force to fight imperialism in the Middle East. To him, the State of Israel is "existentially justified".

FAVORS PALESTINIAN STATE

"The conflict in the Middle East is between two national liberation movements, the Jewish on one hand and the Palestinian Arab on the other," Nestel said. He gave examples of how bi-nationalism has never worked, not in Canada, or Belgium, Nigeria, India (where the separate state of Pakistan had to be established to solve the differences between Moslems and Hindus), and stated that its chances of success in the Middle East were non-existent. He pointed out that this is not the solution that the terrorist organizations propose in the final analysis; they want a separate Arab state with a mere Jewish minority. He feels that the only just solution would be the establishment of a Palestinian state in Trans-Jordan, the West Bank, and Gaza which would exist alongside Israel.

NON-ZIONISTS ATTACKED

A question period followed the speeches, and the audience attacked Kopyto and Roodman for two hours. Roodman was unable to give any proof of Israel's collusion with Rhodesia and South Africa. Kopyto said that oppressed nations have the right to determine their futures, but he denied this same right to the Jews who were certainly an oppressed nation before 1948, and who are still oppressed today in Arab countries and the Soviet Union.

JEWISH SELF-HATRED

Sol Littman, director of the Canada-Israel Committee, was applauded when he stated that if Kopyto and Roodman deny their heritage, their people and its struggle, and the Jewish right to national liberation, they should stop being "house Jews". He said that if they want to denounce Israel, it is their problem, but in so doing they should act as individuals, instead of as token, self-hating Jews.

It was an interesting evening and for many of those attending it was the first occasion or which they had heard Jewish youth expounding an anti-Israel point of view.

The Canadian Jewish News invites submissions from students in post-secondary institutions.

A small honorarium will be paid for each contribution accepted for publication.

Because of the volume of mail received, we regret we will be unable to return unused manuscripts.

The lighter side of Israel

By EPHRAIM KISHON

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WE WERE INVITED

For the last few weeks you could clearly feel a party in the air. There were all kinds of signs, trifling on the surface, which pointed in that direction. At a certain point in the planning process, most of our acquaintances suddenly stopped asking us what were we doing on Thursday night. What's more, the little wife bribed the supermarket messenger who started singing about certain individuals whose liquor purchases had dramatically increased. Then there was that faux pas at the Chamber Theater, when we spoke in the interval with the architect who had divorced his wife the week before:

"Seems to me," the architect took leave of us with a knowing smile, "We'll meet on Thursday night, won't we?"

"Of course," we replied. "Where?"

Perhaps we had been overeager, or else our voice had broken with excitement, in any case the architect realized at once that he had leaked classified information to non-invited circles: he blanched and fled into the hall. That night the little one lay wide awake for hours.

"Ephraim," she whispered in the end and into the darkness, "Moti was invited."

I had suspected something of the sort but did not dare confess it even to myself. Tommy had spotted me the Monday before coming through the office door, had unhesitatingly clambered down the fire escape and sped towards the suburbs; his phone was disconnected for 48 hours. The woman's female instinct had told her the whole shocking truth; somewhere in the city a glamorous party was being prepared, and we had not been invited to it. Only we.

We decided to put out feelers in the little time still left to us, and ran into a widespread conspiracy of silence.

"We are not going anywhere," friends said with lowered eyes. "We'll stay at home, more likely than not."

Or else:

"We have not yet got anything lined up. . ."

But none of them added: what about you? They did not breathe a single word about the party being organized, and the air grew thicker by the day. Everybody was suspect. Early in the week, the wife dragged me into a corner of the kitchen and said, her eyes spitting fire and brimstone:

"You've got an invitation!"

I swore to her I hadn't. And I really hadn't.

As a last resort we decided to fire the 8mm. gun. I let it be known in a number of sensitive spots all over the city that we had at home a porno film (for the sake of credibility we even invented the name of the steward who had smuggled it in: Marcel). We leaked the information ingeniously, without arousing suspicion, as if the party were the last thing on our minds, and waited for the first contact.

On Tuesday afternoon, the phone rang. At the other end of the line someone was either trying to disguise his voice, or else he was speaking through a handkerchief:

"The film," the voice croaked, "is it Super 8 or regular?"

"I'll check," I answered diplomatically. Who's speaking?"

Click. He replaced the receiver. Anyway, the Host had contacted us. The next contact occurred at the cafe on Wednesday, at 22.00 hrs. A little kid came up to me from the street and handed me a typewritten note:

"Pay your bill unobtrusively and follow the kid. Julius Katz-Suchy."

Obviously the name was a cover; I did not doubt that for a moment. The kid crossed the street, picked up his bicycle and rode in front of me southwards. At the outskirst of Abu Kebir he pointed at an abandoned ruin and disappeared in the night mist. I advanced towards the entrance.

"Halt," a voice suddenly boomed in the darkness. "Who goes there?"

I knew that was the Host, the Party Thrower. My heart beat like a bass drum.

"Password?"

"Marcel."

I advanced to be recognized. A tall figure stood silhouetted against the ruined porchway, his face concealed behind a black scarf.

"I day," the man said cordially, "what are you doing on Thursday night?"

"We haven't yet decided."

"So why don't you drop in at our place?"

"All right," I answered, "where do you live?"

"That is not yet for publication," thus our host. "I myself will know only after I open the envelope I left with my lawyer."

Out of the darkness he handed me a little card with a gilded crown in an upper corner: Personal invitation No. 29, Series B.

"Read and memorize it," the man ordered. "It will self-destruct in five seconds."

Soon afterwards the invitation caught fire and burned to a crisp. I scattered the ahses in the wind, to be on the safe side.

In the end we did not go. They say the party was a flop, most people left in the middle, it's the same all the time.

MONTREAL NOTES

WARSAW GHETTO UPRISING REMEMBERED

In Montreal a public tribute on the 28th anniversary of the Warsaw Ghetto Uprising by the Jewish community will be held Thursday, April 22, 1971 at 8:30 p.m., in the auditorium of the Chevra Kadisha -- B'nai Jacob Synagogue, 5287 Clanranald Avenue.

The meeting will be addressed by Rabbi Avigdor Cyperstein, scholar and orator, a former Polish Jew who lived through the war years in Europe. Also participating will be Col. Jacob Monbaz, Israel Consul General in Montreal. Rabbi P. Hirschprung will conduct the memorial service, together with youth participation, followed by a rendition of ghetto songs.

EVENTS IN MONTREAL

TUESDAY, APRIL 20:
Eastern Can. Branch National Women's League conference at Beth El Synagogue; all day.

Israel Bond - Temple Emanu-El Cocktail Party Honoree: Arthur Pascal; 5:30 p.m.

Adath Israel Sisterhood Avant Garde Fashion Show; 12:30 p.m.

WEDNESDAY, APRIL 21:
Chevra Kadisha-B'nai Jacob Sisterhood Open Meeting; 1:15 p.m.

THURSDAY, APRIL 22:
Warsaw Ghetto Observance; 8:00 p.m.

Saidye Bronfman Center Film Series; 8:30 p.m.

SATURDAY, APRIL 17:
B'nai B'rith Alliance Lodge General Meeting and Installation of Officers at Queen Elizabeth Hotel; 7:30 p.m.

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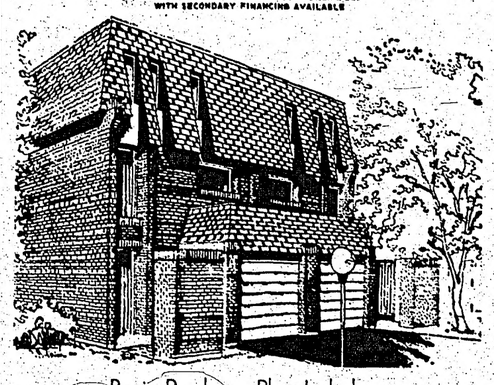

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